133 and our camarada [Tr., guide or hired hand], as well as several
487 Indians, and we set out again after a brief rest.

Two hours later we crossed another body of water surrounded by trees. Since Reverend Kegel was taken with leg cramps and also had to vomit several times because he had drunk water too quickly, we stayed there for about two hours.

Then we set out again in a long file, one behind the other. The sun burned down, but fortunately there was a breeze from time to
[484] time. To make their return journey easier, the Indians set fire to all the grass they found. Suddenly, in an unburned patch of grassland, we saw a pair of spotted jaguars engaged in amorous play. My camarada Daniel shot at them with his gun. Both animals ran away, one of them bleeding. Daniel with the gun and two Indians with bow
[234] and club vainly ran after them. The two Tapirapé dogs who were with us behaved in rather sorry fashion. One of them jumped about a little and barked, while the other did not even find courage for that.

Two hours later we reached Lake Tucunaré, where we found
[194] numerous mosquitoes. It took us three or four hours to go from there to Porto Salvação, along an old Indian trail on very hard and hot ground.

[97:53] It took us, therefore, 13 or 14 hours to return from the village to the river, and this was more or less the time we spent walking on the way out.

Names of the River and its Tributaries

[Ed., one paragraph omitted.]

103 The Tapirapé Indians call the Tapirapé River aviohy (or aviuhy),
[301] which means "fluff water," hy being "water." They are very fond of
[237] the fluff of the jabiru, duck, and vulture for body ornamentation, and they find it chiefly on this river. [Ed., the remainder of the section in Vol. 97, pp. 53-54, is omitted.]

352 bananas ripe for eating. The storeroom proper begins there and
415 extends to the upper crossbeams, from which hang large quanti-
[251] ties of bananas. Similar strips [of bark] tied to the roof just within the reach of a standing adult support small baskets, gourds, and small bags whose contents (usually manioc flour), like all foodstuffs, must be protected from the voracity of cockroaches and
[342] dogs. The floor of the house is of light grey, beaten earth. Low,
[764] oblong mounds mark the graves. The smoke that always fills the
354 house gives the inner side of the entire thatch cover a shiny black

[345]

Fig. 11. Plan of the takan.

hue. The half-light maintained throughthe night by the fires burning beside the hammocks becomes alittle brighter when daylight filters in through the slits in the lower part of the walls and through the doors.

Here is a nocturnal scene in house a
5/2 The chickens roosting upon the roof keep moving unceasingly,
[231] and from all sides comes the rustling of myriads of scuttling roaches.
[136]

[345]

Fig. 1. Cross-section of the takana.

The swinging of hammocks makes the crossbeams creak. The
[516] smoke from the fires is not sufficient to protect the naked bodies from mosquitoes, and because of this, the Tapirapé swings his hammock, pushing his hand or foot against a rope stretched at his side or hanging one leg outside the hammock and pushing with it against the floor. He swings in this fashion until he goes to sleep.

512 Hens and their chicks walk about the floor through the night eating cockroaches, and so do chickens who from infaficy are used to the role of nocturnal birds around the fires. From time to time, a dog [231] walks leisurely about, patiently investigating the gastronomic possibilities. The large jars of cauí are closed tight, however, [251] and all other foods are hung out of reach. The dog yawns, urinates from habit against a beam, and lies down again near the fire. Sometimes one of the fires flares up, illuminating brightly the whole house, everything that is moving about, and everything that is making a sound. As far as noises are concerned, it must be said that the human beings do not show any constraint either, and this becomes more apparent as the talk dies down. As a rule, two or three hours after sundown, everyone has stopped talking. It is true that those who turn in later, around midnight perhaps, after dancing outside or becoming cold while sleeping in the takana, speak up freely so that some people awaken and the talk is resumed for a moment. I remain lying for a long time, unable to go to sleep. It is impossible to put up a mosquito net because of the smoke, which would come in [110:199] and accumulate, unable to escape. Then, too, there is not enough space in the house to stretch out this strange object. So I pull the woolen blanket over my head, and when I am on the point of suffocation and bathed in sweat, I surrender once more to the mosquitoes (Anopheles brand) and to the smoke. This is repeated I know not how many times. The cockroaches that visit me have already ceased to arouse any reaction on my part. Sometimes, however, the shirt I have folded up to serve as a pillow falls onto the grave where, separated vertically from me by a meter and a half of air and earth, lies the corpse of one of the occupants of the house. After I have picked it up, I shake it to remove the dust, trying not to think of the human spittle, the dog urine, and the chicken excrement, and set it again under my head. While I do this, I must be careful not to knock down the revolver and flashlight that I keep in my hammock to defend Tampiitaua against nocturnal Kayapó attacks. All of a sudden, a roar echoes very close to my ear. My hammock neighbors, the two [255] sorcerers--medicine men, Kamaiaháó and Urukumy, are commonly consulted during the night, and the fierce retching and other sounds associated with vomiting are part of their therapy. My hammock is

114 171 513 slept with his wife in the same net, this also being the custom among the Tapirapé with certain exceptions, couples in the region of the Xingu headwaters, according to Herrmann Meyer's diary (1, 64), sleep separately in nets set up one above the other. [Ed., a sentence is omitted.] Like the Tapirapé, the Tupinambá, according to Léry (276), took their nets along when they went hunting and fishing, hanging them from trees when it was time to sleep.

171 516 The Tapirapé custom of swinging the hammock was also found among Indians of the eastern Bolivian forest. Each of the following words by Richard N. Wegner (1, 70) about the Siriono may be applied to many inhabitants of Tampiitaua: [111:113] "Both naked Siriono lay in short hammocks. Only the buttocks and the head more or less fitted in. The right foot was balanced on the cord that held up the net, while the left leg, which hung out even in sleep, kept the net swinging throughout the night."

352 513 841 The menstruation net is a peculiarity of Tapirapé culture. Certain hammocks have an opening at the spot where the woman's buttocks lie. As a rule, these nets are also used at other times. In house d, however, the couple consisting of Techipy and Manchinó slept with Marekanñ, their three-year-old daughter, in the same net, and also possessed a menstruation hammock. The latter, however, was used by Manchinó only at the time for which it was intended, and this is why I left it blank in Figure 8. I have never heard of the existence of menstruating nets in other cultures. It is possible, of course, that they may exist among other peoples and go unnoticed by explorers.

234 The net in house c, which I left blank on the same figure, was tiny because it belonged to a small dog. It was the bed of a "dog child," in the words of the Tapirapé.

171 513 352 In their use of the hammock, these Indians differ from their eastern, northern, and probably also their southern neighbors. The Kanjí and Kayapó sleep on the ground (cf. Krause 2, 198 and 373), and the same must be assumed of the Rio das Mortes Chavante, among whom many nets have been found, but to my knowledge no sleeping hammocks.

114 171 352 The small bench was an article of which only one specimen existed in Tampiitaua. We read in Métraux (2, 63): "No cultural

177 than overcome by habit they bent down until they were squatting
514 again. These inroads on the traditional manner [111:117] of urinating were repeated on the days that followed. "I urinate"
[192] is ankurũg in Tapirapé. [Ed., a sentence is omitted.]

A letter from Father Antônio Blasquez, written in Bahia in
000 1557 and included in the Cartas jesuíticas [Letters from the Jesuits] (II, 173) says of the local Tupinambá: "Their houses are dark, ill-smelling, and smoky, and in the center stand some jars shaped like half-troughs that recall the caldrons of hell. At the same moment, some of the Indians are laughing and others are crying, so slowly does the night go by in this house, where no one goes out. Their beds are hammocks rotten with urine, for they are so lazy that they will not get up to answer the calls of nature." [Ed., two paragraphs are omitted.]

As far as the Tapirapé are concerned, I may say that I never
514 saw them urinate inside the house and never smelled urine on their hammocks, which, in any case, were washed in the nearby stream. To judge the cleanliness of the village as a whole, there is
356 no better authority than that of the mistress of a household in one
364 of the most civilized nations of Europe, namely, the charming Madame de la Falaise, who writes as follows about Tampiitaua (200): "The general impression is one of stability and cleanliness, which is not encountered in any of the Caraja villages I visited. Here, there is neatness. No litter, no thrift-shop jumble, no tattered witches, no garbage, or broken pottery. Caraja villages express disorder, laziness, a heedless attitude. They are flea markets stinking of old fish. The Tapirapé village expresses order. The basic character of each race is clearly expressed. The Caraja,
000 who camp for five or six months [111:118] at most, delight in the
961 temporary. The Tapirapé, who are much more sedentary, set up their house for a long time" [translated from French.] [Ed., a paragraph is omitted.]

Of course, the cleanliness of the Tapirapé has limits which
231 the kindness of Madame de la Falaise does not disclose, but which
364 become apparent when we take a good look at the ground in some of the photographs reproduced in this work. There is no doubt that the voracity of the dogs and chickens contributes a great deal to the cleanliness of the houses and their immediate vicinity, for if it were not for them, much of the kind of garbage in which they are

interested would remain where it is. Also, I have already mentioned the enthusiastic battling of the chickens against roaches, which they eat throughout the night. The reaction of the Tapirapé to this plague is to abandon the house and burn it. I never saw one of them go after the roaches and kill them one by one, which would be very easy owing to their numbers. Léry (159-160), incidentally, had already observed this scourge among the Tupinambá and apparently had not been familiar with it in Europe or on European ships, for he speaks of "bugs, called Arauers by the savages, which are no bigger than our crickets and which also come out at night in swarms around the fire, and if they find something they do not fail to nibble on it. Aside from what they get in this manner, they attack jerkins and shoes of morocco leather and eat the whole upper layer, so that people who own such articles find them all white and grazed in the morning when they get up. Also, when we left some chicken or other fowl cooked and poorly wrapped at night, these Arauers gnawed them to the bone, and there was nothing left on the following morning." [translated from French].

The word written arauers in the French spelling of the sixteenth century author tallies perfectly with the anavé, anaué, and araué with which the Tapirapé designate roaches.

To summarize the main comparative data in this chapter, we may say the following. The Tapirapé resemble the Tupinambá in the arrangement of their houses around a central plaza, in the erection of multifamily dwellings by collective labor, in the elongated-dome shape of these houses, in the house burials, and in the use of the sleeping hammock. They differ from the ancient coastal Tupi in not fortifying their village with fences and in possessing a central structure, that is, the takana, that stands in the center of the plaza. Among these cultural traits, the most typically Tupi are the elongated-dome shape, the house burial, and the sleeping hammock. The Tapirapé resemble the Karajá in the shape of the little bench, but differ in the Tupi name they give to this article of furniture, in the arrangement of the houses within the village, in the ground plan and shape of the dwellings, in the burial method, and in the use of the hammock. The Tapirapé resemble the Kayapó in the layout [111:119] of houses around a men's house, a layout which is also characteristic of

171 decorative object used on festive occasions and equipped with a
411 large bone point superposed on the shaft and adorned with tufts of pendant feathers. On the Karajá spear, however, these tufts are secured between the bone point and a braided ornament that covers the front part of the shaft along a length of 50 to 80 centimeters, while in the Tapirapé photographs published in the article "A civilização dos indios de Goyaz" [The Civilization of the Goiás Indians] (Revista [112:58] da Semana), they are fastened behind (or, if the spear is held vertically, under) the two-tone braiding. The Karajá told Krause (loc. cit.) that in olden times, when the spear was used to hunt jaguars, the tufts served to frighten the animal. Speaking of the Kayapó, the same author (2, 390) writes that he observed a few spears similar to those of the Karajá in the course of a ceremony.

Judging by what I saw, the Tapirapé do not use hunting traps
224 and differ in this respect from the ancient coastal Tupi whose
171 traps are mentioned by several authors, for example, by Léry (134, 143) in the sixteenth century and by Vasconcellos (p. LXXVII) in the seventeenth. [Ed., the remainder of the paragraph is omitted.]

During our march to the river, the Tapirapé set fire to the
311 high, dry grass. According to them, they did this to make walking
484 easier on the return journey. This reason differs from that indi-
171 cated to me by the Brazilian frontiersmen when they set grass fields
224 on fire. They said that new grass would grow as a result of the burning and would attract deer and other animals, thus improving hunting conditions. Krause (2, 247) got the same explanation from the Karajá, who also liked to set fire to the grass fields. It may be
224 that the reason given by the Tapirapé reflects their lack of inclination for hunting. To my knowledge, they do not set fire to the fields for the purpose of killing the animals who run away from the fire and of gathering the small rodents who die in the flames, like, for example, the Chamakoko [Chamacoco] of the Chaco (Baldus 1, 32) and the Paressi of Mato Grosso (Roquette Pinto 126).

Among the dozen dogs (chavuana) in Tampiitaua, I did not
224 find a single one specialized for a certain type of game. The two
231 dogs who were with us when we encountered the pair of jaguars were immediately frightened by the animals and dared not run after them even in the company of the Indians. On the other hand, the wild

224 pig killed on July 14 was brought to bay by Tapirapé dogs. Krause
●23 (2, 407) found numerous tracks of Tapirapé dogs on a sandbar of the river that goes by the same name. The same author (2, 245 and 386) mentions dogs belonging to the Karajá (kjolozá in their
171 language) and the Kayapó. According to the Tapirapé, the
231 Ampaneá stole young dogs from them. The complete absence of
[648] dogs in the upper Xingu region, which was noted by Von den Steinen (1, 326) in 1884, was confirmed in 1924 by Hintermann (255).

224 I was unable to obtain a satisfactory explanation for the following custom, which was related to me by my companion Kegel: the Tapirapé, after killing game, place a number of small sticks, corresponding to the number of animals killed, at the spot where they re-enter one of the paths used by the tribe; they tear each stick slightly and insert a feather or a few hairs of the slain animal in the resulting slit. I encountered the same custom in 1946 among the Kaingang [Caingang] of the upper Ivaí. There, the Indian Salvador Veiniá, after hunting baitaca [Tr., parrots of the Pionias genus], plucked a few feathers from one of these birds in my presence and tossed them beside the path. This same Kaingang, while in [112:59] the company of my assistant Harald Schultz, once found a stick lying on a footpath with two clusters of tateto hair in its split upper tip, and he said that two of those wild pigs had been killed at that spot and that the stick with the hair had been left there by the hunter to impart the news to passersby.

I did not observe any magic with the explicit purpose of catch-
224 ing or multiplying game. It is uncertain whether the animal dances
533 and songs which I shall describe in the chapter dealing with re-
535 ligion [Tr., apparently not published] have such a purpose, or whether their aim is merely to express joy. The Indians themselves
[226] say that there is a lot of fish when they sing, but that there is also a lot of fish when they do not sing. To judge from this statement, the animal songs and dances are not hunting magic. The Tapirapé
533 sing and dance because they like to sing and dance. For this reason,
535 also, they borrowed songs and dances from the Karajá. It would
177 be necessary to find out (1) whether the animal dances and songs were originally magical, (2) whether anyone still regards them as such, and (3) if so, who does. I was unable to settle these questions.

241 incidentally, although separated from one another by strips of forest, are not provided with fences or scarecrows.

171 512 Gabriel Soares de Sousa (377) wrote of the sixteenth century Tupi in Bahia: "When the Tupinambá go to their gardens, they work only from seven in the morning until midday." Except for the apachirú, which involves afternoon work, this also applies to the Tapirapé. The couples leave the village early in the morning and return at the hottest hours. The Portuguese chronicler goes on to say (ibid.): "The males customarily clear the forest growth, 171 462 burn it, and dress the ground, while the females plant the foodstuffs and weed them." Among the Tapirapé, not only do the men have the same duties as the ancient Tupinambá, but aside from this they also do the planting and weeding and carry the large baskets in which the farm produce is taken home. The women participate only in the planting of maize, peanuts, and cotton, that is to say, both sexes sow these plants and harvest them.

Krause wrote of the Karajá (2, 243): "They say that the planting of cotton, maize, sweet potatoes, and urucú falls to the women." The division of labor among those Indians is exactly the same as among the Tapirapé, as far as the dressing of the ground, the planting of manioc and carás, and the conveyance of the large baskets are concerned, for all those tasks devolve to the male sex in both tribes (cf. Krause ibid. and Plate 15).

Among the majority of other South American Indians, it is the woman who carries heavy burdens from the plot, as, for example, among the tribes of the upper Xingu basin (Von den Steinen 2, 214; Max Schmidt 2, 429) and among those of the Guianas and Venezuela (Koch-Grünberg 2, III, 50 and Plate 53). Von den Steinen's generalization (loc. cit.) is incorrect, however, when he states of the Indians in that Xingu region: "As in all of Brazil [113: 197], not only does the home preparation of manioc fall to the women, but so does its planting." I have already mentioned that this planting is male work among the Tapirapé and Karajá, and, according to Koch-Grünberg (loc. cit.), the same applies to the Taulipáng and their neighbors.

Like the Tupinambá, the Tapirapé also cultivate various plants in large quantities. These will be listed in the following chapter.

● 231 When I was in Tampiitaua, there were no domestic animals aside from dogs and chickens. There were no vestiges of a pair of

There were no vestiges of a pair of
231 pigs brought in shortly before that time by a White friend who
[648] hoped to induce the Indians to raise these animals.

I referred to the dogs above when I spoke about hunting. The puppies of those canines of the harrier type were suckled by women, and unfortunately not by old ones, but by the most beautiful girls. In one house, hung alongside the sleeping hammocks, there was even an incredibly small net which was the bed of one of these four-footed children. After a childhood replete with such pampering, however, the dog's life becomes a dog's life. He goes through it hungry, his ribs showing, stealing remnants of human food and sometimes even bananas, and granted as his only truly inexhaustible and non-forbidden means of subsistence the gathering of cockroaches. Just as he must now chew on these bugs instead of sucking on a kind Tapirapé breast, he must, instead of being petted, submit to curses, blows, and kicks, even though they are usually administered with a certain restraint and even gentleness. When, at a male gathering, a man's flatulence gives rise to unpleasant odors, the nearest dog is blamed for it, and the men grunt disapprovingly and kick in the animal's direction, an uncertain kick aimed at the air rather than at the dog.

The chickens are not usually fed by human hands either and
235 therefore resort to hunting the cockroaches which abound on the walls and floor of the house. At night, by the light of the fires, I often saw hens with their chicks walking around the house in search of those bugs. This does not mean that they ate anything else during the day.

Just as dogs are never confined in any way, so do the chickens enjoy complete freedom and at the time of my visit used to roost on top of the houses. Their role in Tapirapé culture is to supply feathers on rare occasions, and even more rarely to supply a dish of meat.

The Tapirapé word for "chicken" is vuyranchampokáinia,
[192] which corresponds to the guirâ çapucaya listed in the Vocabulário da Língua Brasílica, which, according to Ayrosa, was probably compiled by Anchieta. [Ed., all but the last paragraph of p. 198 is omitted.]

4: Wagley E-5 (1939-1940) 1943
SP22 Tapirape SP22

Case of Ipawungi

Ipawungi, a young man of about twenty years of age, is a novice to shamanism. During one of his dreams, stimulated by "eating smoke" he saw *ančúnga* but was unable to identify which ones they were. During the Thunder ceremony, however, he decorated his body as did the *ančúnga* he had seen in his dream. He painted a cross with urucu on his chest and wore feathers of the white vulture (urubú-rei — *Sarcoramphus papa*) down the sides of his arms. As a protective measure he carried a mirror with him during all ceremonies for, like ghosts of the dead, the beings of Thunder are frightened if they see their own image in a mirror. During one sundown session Ipawungi fell crying wildly, and scratching his body frantically from head to foot, as if the itching were unbearable, letting out blood-curdling screams. This behavior was seen several times during the ceremony in other persons. The itching, informants told me, comes from many invisible fleas which jump from any dog on to the body of a person participating in the ceremony. Dogs, therefore, are securely tied to house posts or to trees at the edge of the village during the four days of the Thunder ceremony but they, of course, escape now and again.

Case of Campukwi

Campukwi, a young man of about twenty-four years of age, says that he does not want to be a shaman because "Tapirapé have killed many shamans". He took part rather casually in several of the phases of the ceremony: he "ate smoke" and moved about with the group in the evening session when the creatures of Thunder were being called. At the end of the session, when the powerful shamans saw "many topi", he fell, struck down with the rest of the group. Campukwi's wife was not present but his sister came to his side to help him. She looked at him carefully and laughingly said that he was faking. She kicked him and left him instead of helping him to the sidelines. Campukwi stood up, laughed, and left the group.

Now and again through the ceremonies spectators made such observations concerning participants whose reactions seemed doubtful. Some participants did now and again pretend and people laughed at them. It was all taken in a spirit of fun.

/407 cont./

221 region and come to the river farther upstream, before it turns
226 toward the northeast. Here, by means of poisonous cipo, they
[252] fish successive lakes blocked off by fences. They seem to travel from upstream downward, for the upper roasting place showed only a few new beams among very old ones, whereas the lower one was apparently quite recently built. This lower one, beside which they fished from the middle to the end of August 1908, lies about 16 kilometers south-southwest of the first village (24 kilometers
[487] from the second and third). The well-worn paths that go from the two roasting places, join, and lead by way of the first village to the other two, seem to indicate that the Indians visit this spot annually. Where they go from here I was unable to find out; perhaps they went across the Tapirapé to the south. In any case a campo lake abounding in fish, several kilometers away from the trading place, showed no traces of human beings.

161 These people seem to be very numerous. The number of
[342] houses is small, to be sure, but their dimensions seemed to be
[252] quite considerable. The 26 huge grills at the first roasting place and 10-15 at the second, the sandbanks completely trodden down with footprints beside the first fish lake, certainly lead one to
513 conclude that there is a large crowd of people. Sleeping is
352 apparently done in hammocks. This is indicated first by the net coverings that the Karajá buy from them, and then by the complete absence of sleeping places beside the roasting place, which was certainly used for many days.

241 Besides manioc (according to the account of the Karajá), these people also plant maize, as is indicated by many, partly
231 charred corncobs at the roasting place. As domestic animals they keep dogs, the traces of which were numerous on the sand-
224 banks. It may surely be assumed that they devote themselves to
[136] hunting. The campo is extremely rich in deer, the forests in wild pigs. Certainly they will not forgo these sources of meat.

226 In addition, fishing is practiced on a large scale through poisoning the /408/ /Ill. 267 appears here/ /409/ water of blocked-off lakes. We saw barrier poles everywhere in the territory of this tribe in front of lake outlets. The first lake that we came across was completely blocked off by a fence that was

[TEXT CONTINUES ON P. 344]

6: Baldus--17 E-5 (1935, 1947) 1948 SP22 Tapirapé SP22

Fig. 9. Tanupantxóa-Kamanané, about 45 years old, and in 1947 the oldest Tapirapé. He defended his village alone against the Kaiapó.

142
302

Fig. 10. Tapirapé youth making a wax doll.

[231]
[532]

requited by gifts of beads, hardware, and salt which I provided judiciously from time to time. After a few days, I began noting questions to be asked of Champukwi in the late afternoon when he now habitually visited our house. But this was the time that others also liked to visit. At this hour of the day our house was often crowded with men, women, children, and even pets—monkeys, parrots, and wild pigs—for which the Tapirapé along with other Brazilian tribes have an especial fondness. Such social gatherings were hardly conducive to the ethnological interview or even to the systematic recording of vocabulary. So I asked Champukwi if I might go with him to his garden. There, alternating between helping him cut brush from his garden site and sitting in the shade, I was able to conduct a kind of haphazard interview. Often, while he worked, I formulated questions in my halting Tapirapé and I was able by repetition to understand his answers. Although the Tapirapé villagers began to joke of Champukwi's new garden site as belonging to the two of us, these days were very valuable for my research.

Walking through the forest to and from Champukwi's garden, we often hunted for *jacu*, a large forest fowl rather like a chicken. I attempted to teach Champukwi how to use my .22 rifle, but he had difficulty understanding the gunsights and missed continually. He attempted to show me how to "see" the *jacu* hidden in the thick branches of the trees, but I seldom caught sight of the birds until they had flown. Thus, our complementary incapacities combined to make our hunting in the tropical forest quite unproductive, and in disgust Champukwi often resorted to his bow and arrow. Only later in the year, after he had practiced a great deal by shooting at tin cans did Champukwi master the use of the rifle, and this new-found skill greatly added to his prestige among the Tapirapé.

My abiding friendship with Champukwi perhaps really began when I came down with malaria about six weeks after our arrival. During the first few days of my illness, I was oblivious to my surroundings. I am told that while one *pancha*, or medicine man, predicted my death, another tried to cure me by massage, by blowing tobacco smoke over my body, and by attempting to suck out the "object" that was causing the fever. Evidently his efforts—plus the atabrine tablets administered by Valentim Gomes—were successful, for my fever abated. I realized, however, that convalescence would be slow. Unable to leave the house for almost three weeks, I spent my days

13: Wagley E-5 (1939-1940,1953) 1964
[P. 404] SP22 Tapirape SP22

Champukwi on the Trip to Pure do Pedro.

of my life, a feeling that was shared, I believe, by Valentim Gomes and by Champukwi.

Champukwi adjusted to Puro do Pedro with amazing rapidity. His short visit as a youth to the mission station undoubtedly contributed to his quick adaptation although, to be sure, there were minor problems and incidents. The Brazilians of Puro do Pedro were accustomed to Indians, for nearby there was a village of semi-civilized Carajá Indians who frequently visited and traded in the settlement. Yet, Champukwi was a bit of a curiosity—the town-people had seen only one other Tapirapé. The local Brazilians invited him into their homes and offered him coffee and sweets. Both Valentim Gomes and I watched over his movements with all the anxiety of overprotective parents for fear that he might be exposed to a respiratory infection (he did not contract any) or that the hospitality of the local Brazilians might persuade him to drink cachaça (sugar cane *aguardiente*). Alcoholic beverages were unknown to the Tapirapé who are unlike most South American groups in this respect.